

Bulletin of Anomalous Experience

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BAE on Hiatus in 1995

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Mail

On "Careless Citations"

David Hufford's "Careless Citations" piece was presented in BAE 5.1; David Ritchey offered comments in BAE 5.4. Here is Hufford's response to Ritchey:

Dear David:

As you know, I appreciate your work and have always enjoyed our discussions. The present case is no exception. You have shown me that I was not sufficiently careful and specific — I might say, not sufficiently careful and logical — in my comments about careless citation. By no means did I have you or your line of work in mind. As I have told you, I understand the difference between your approach — which, as you say, is more intuitive "rather than factual, linear, and logical" — and that of us "professor types."

My criticism of careless citation was concerned only with the work of professor types and others who claim that their work is factual and logical. I think it is significant that such carelessness operates largely to produce views that debunk experiential reports of anomalous experience. In this practice the carelessness is not usually "intentional." I am sure, for example, that Spanos did not intentionally misrepresent my findings. He simply acted on what he assumed I must have found. That, I believe, makes the process all the more problematic.

David, for you and all others who operate in the intuitive mode, please understand that my criticisms of scientific and scholarly sloppiness are only aimed at those who claim to be scientific and scholarly. Also, understand, that I have never suggested that only scientific or scholarly accounts are valuable. Quite the reverse.

So, thank you for helping me to clarify any sloppiness, or ambiguity in what I said about careless citation! And keep up the good work.

Best wishes,

David J. Hufford, Ph.D.

On Review of Allergies and Aliens

BAE 5.4 contained a review of Allergies and Aliens — The Visitation Experience: An Environmental Health Issue. Albert Budden, author of the book, responds:

This review contains so many misconceptions of my work that a response as a "right to reply" is appropriate. I would like to make the following points:

1. The reviewer quotes a list of symptoms from my book near the beginning of the review, and tells us that they are not an exclusive characteristic of immunologic responses, i.e. allergies and sensitivities, and that they are shared by anxiety state syndromes such as agoraphobia.

This may be true, but I have cited such responses from studies which have induced such symptoms in controlled settings after individuals have been challenged with specific foods, substances and frequencies (see the work of Monro, Smith, Choy and others). The whole point of such testing is to show that symptoms previously associated with psychologically based anxiety disorders can occur as a response to allergens. Whilst there *may* be neuroses in samples of test groups, we are looking at a fairly straightforward stimulus response pattern across populations.

There really is no point to tell us that these symptoms overlap with something else, as such a statement is surely a truism. Many illnesses have overlapping symptoms, but quite distinct causes, and allergic responses are no different.

Also, whilst such symptoms can of course be caused by neuroses and not allergies, in the field, their occurrence becomes significant when they are repeatedly found in association with a range of consistent systemic effects induced by the electrical stimulation of the brain and body. I listed these at great length:

eg fasiculation, sense of presence, hypergraphia, desynchroniation, somaesthesia, paraesthesia, automatisms, microwave hearing, megnetophosphenes, epileptiform states deja and jamais vu etc.

They become even MORE significant when this list extends to physical environmental effects due to EM hot spot exposure:

eg power surges, "poltergeist" cluster phenomena, electronic and electrical malfunction, polymer effects, anomalous light phenomena, mechanical failure, etc.

Such recurring consistency across sample populations of CE3/4 cases effectively rules out the option that such symptoms are soley neurotic in origin as statistically unlikely, especially when elevated EM fields are detected by instrumentation.

This major probative aspect has been entirely missed by the reviewer.

2. The reviewer states:

"I wondered why, since we are all swimming in a sea of chemicals and electromagnetic pollution, we are not all suffering massive generalized allergic reactions, not to mention encounter experiences."

This is absurd, and totally misses the central points outlined in my book.

I spent several lengthy sections explaining how people who end up having encounter experiences go through an "encounter eligibility career" which may develop throughout their life. This begins with an "electrical initiation" through experience of a major electrical event such as proximity to a lightning strike, ball lightning, anomalous light phenomena, ECT, defibrillation etc. It is these individuals, who are then subjected to the raised levels of field exposure at electromagnetic hot spots and eventually have such hallucinatory events as alien abduction experiences. So we are looking at least two major criteria (there are others) which distinguish the CE4 percipient from the rest of the population.

THIS is why we are not ALL having alien abduction experiences. But I said all this at great length. I cannot help but feel that the reviewer did not read the book with any accuracy.

Similarly, we are not all suffering "massive generalized allergic reactions" because most of us cope with the substances our bodies encounter, to greater or lesser extents. The reviewer has for some reason known only to himself, grossly overstated and polarised my work. I did NOT state "we are all swimming in a sea of chemicals!". He or she appears to have completely missed the words in the introduction where I state:

"But in order not to be too alarmist or to overstate the effects of such electromagnetic fields In the environment, it must be stated that the majority are unaffected and are totally unaware of their exlstance."

3. The citation of Michael Persinger and Kenneth Ring as my influence is also entirely misleading. Neither made the connection between CE 3/4s and electronic pollution, as I have done. I never even *saw* a copy of Kenneth Ring's groundbreaking The Omega Project before he sent me a copy in exchange for Allergies and Aliens, as it is not available in the UK. Also, I list ONE study by Persinger in my references.

Hardly a synthesis. In fact I lean far more heavily on neurologists such as Penfield, Luders and Lesser, and studies in bioelectromagnetics by C.W.Smith.

4. The reviewer tells us that clinical ecology has yet to achieve credibility within mainstream science. However, I have not prejudged the issue at all. I have simply gone out into the field and found that some of the predictions made by some of those involved in clinical ecology have explained my observations. I have not taken a partisan attitude beforehand; and am not pro or anti clinical ecology. I have been more preoccupied with understanding these experiences, and having done that to my satisfaction, made testable predictions about the environmental conditions in which they take place, and the background of the people who have them.

Incidently, some UFO investigators here in the UK have begun to check such predictions(eg the major electrical event factor and hot spot locations)and at this early stage, they have been surprised to find confirmatory results.

5. The reviewer at no point gives the central premise that all CE3/4 percipients are suffering from electrical hypersensitivity initiated by a major electrical event and enhanced by electronic pollution from radio masts etc.

6. The reviewer mistakenly states that EH stands for environmental sensitivity, instead of the correct term: electrical hypersensitivity.

To conclude, the reviewer, by both carelessness and absence of understanding has completely misrepresented this new environmental health approach.

Albert Budden

The editor (and author of the review) responds:

The right to reply is the raison d'etre of BAE, so I welcome Mr. Budden's response to my review. First, let me remind readers that despite some criticisms, I recommended Allergies and Aliens, and I think Mr. Budden's original premise merits praise and closer examination.

Now to Mr. Budden's points. Allergies and Aliens read, to me at least, as if the author accepts the principles and practices of clinical ecology as valid and proven. His theory, and his interpretations of the case studies, are largely based on explanations derived from clinical ecology. Nowhere does he qualify these ideas as experimental, speculative or controversial. I am not familiar with clinical ecology, and I suspect the same is true of the majority of BAE readers and much of the Ufology and abduction communities. It is my understanding that clinical ecology is not generally accepted within mainstream science and medicine. Therefore it seems to me that the onus is on the author to make a case for such a controversial mechanism, rather than simply citing studies which will be unfamiliar to readers without a background in clinical ecology.

The brief comments in my review about anxiety symptoms referred to the distinction between symptomatology and underlying mechanism for those symptoms. I pointed out that "some psychiatrists and allergy specialists think that 'environmental sensitivity' syndromes....*are* anxiety disorders akin to agoraphobia" (italics added). That is, these specialists suggest that the cause of the symptoms is dysfunction of the body's *anxiety system*, not an immunological reaction. This is an issue of underlying mechanism, not just an overlap of symptomatology. It is a key distinction, and one that is not addressed in the book.

Once again, the onus is on Mr. Budden to convince the reader that he has considered and rejected alternate explanations for his observations. He failed to do so to this reader's satisfaction. For example, the only detailed data in the book are of case studies. Case studies, no matter how compelling, are subject to interpretation, and do not constitute proof of the underlying hypothesis.

Mr. Budden takes issue with my musing about "swimming in a sea of chemicals and electromagnetic pollution." This was my turn of phrase, but Mr. Budden himself states that "the electronic smog that we constantly live in is setting our

bodies up for acquired allergies, where ordinary foods and chemicals, in effect, become poisons to us." I admit that Mr. Budden feels "major electrical events" are important in his analysis, but he fails to define "major." How intense a field? How long an exposure? What is the cutoff point between a "major electrical event" and a benign one?

Mr. Budden assures us in his Introduction that "the majority are unaffected and are totally unaware of [the existence of electromagnetic hot spots]." I did not miss this statement, I simply found it uninformative. It begs the question: If the majority are unaffected, *why* are they unaffected? I found no answers to this in Allergies and Aliens.

Mr. Budden takes me to task for incorrectly defining EH (*electrical* sensitivity) as *environmental* sensitivity. I stand corrected. The significance of this distinction is unclear because throughout the book he emphasizes that "foods, chemicals and electromagnetic fields are interchangeable in terms of producing allergic reactions." And I acknowledge that I was imprecise and misleading in saying that Budden's work is a "synthesis" of the work of Persinger and Ring. Perhaps "reminiscent" would have been more accurate. In any case, Mr. Budden cites two references by Persinger, not one, as he states in his letter.

Allergies and Aliens left me with many questions which I feel should have been addressed by the author. My copy of the book contains dozens of "how does he know that?" notations next to assertions unaccompanied by supporting evidence. However, because Allergies and Aliens is only a synopsis of a larger work yet to come (as the author states in his Introduction), I chose to offer only some general impressions about my concerns, and give the majority of the space over to what I thought were key excerpts from the book. I hope the future volume contains some discussion of differential diagnosis and the controversial nature of clinical ecology. The author's failure to even acknowledge these as issues is disappointing.

David Gotlib, M.D.

Response to "UFO Abductions and Race Fear"

Re: the article which appeared in BAE's June 1994 issue, "UFO Abductions and Race Fear" by Steve Mizrach, I feel I should take the time to point out that it demonstrates two of the aberrations which have been going on in ufology for several decades, principally: 1. the tendency to re-write history so that newer people entering into ufology make mistakes out of ignorance of the real facts; and 2. the tendency to make broad statements which are based on one's own prejudicial opinions. Such statements almost always lack references to back them up.

In particular, Mizrach's article was flawed by the following points:

(1) On page 17 in last paragraph, left hand column, Mizrach denotes Ray Palmer as "the father of ufology". This is an untenable statment, in that "ufology" is a word we in this research field are quite sensitive about. UFO research is not yet a science, and the term "ufology" denotes a science of some kind. When we use "ufology", we do so in a respectful way, remembering all those objective pioneers who gave of their talents, energy and intellect to try to bring sense out of chaos. In that sense, Major Donald E. Keyhoe (USMC, Ret.) was the"father of ufology". He wrote the first of his four objective, well-researched UFO books in 1948. He also was the hard-working Director, from 1957 through 1969, of NICAP (National Investigations Committee on Aerial Phenomena), the largest, most scientifically-oriented lay UFO organization which ever existed.

Ray Palmer, on the other hand, although he contributed a certain amount of objective work to the UFO research field, was a weaver of tales which helped muddy the ufological waters in those early days. Don Keyhoe is "the father of ufology." To give the name blithely to another insults those of us who have been in the field almost from the beginning.

(2) Also on p. 17, in the fifth paragraph, right column, Mizrach opines that "the majority of UFO abduction researchers have chosen to focus on white, middle-class women as abductees." Although I do not personally subcribe to the "genetic manipulation, missing-fetus, implant-surveillance" ideas of researchers such as Hopkins, Jacobs, Mack and others, I will defend them against this unfair charge. White, middle class women simply constitute the majority of witnesses who seek help from researchers. It is as simple as that. However, numerous white, middle-class men also report such experiences. The "majority" Mizrach speaks of is not that much of a majority — about 60% women, 40% men, at least in my experience.

Black and Hispanic witnesses also seek help, but more occasionally. Probably, they have to overcome reluctance because most UFO researchers are white. But that is changing, too, with the entrance several years ago of at least one black clinician who is one of the best objective abduction researchers I know. I challenge Steve Mizrach to prove that the majority of abduction researchers are racially motivated. It is simply not true. We give our time and energy to whoever comes to us; we do not choose them.

(3) The Neo-Nazi element in "ufology" is indeed present, as Mizrach states. All researchers who have an ounce of decency decry this. For at least 30 years, long before the abduction phenomenon became widespread, the Neo-Nazi's were spreading their poison in the UFO research field. It is nothing new. Neo-Nazism will attempt to influence whatever it can, and the UFO research field is simply one area it has latched onto. The best thing objective researchers can do about Neo-Nazi ideas is to ignore them. Paying attention to them only helps publicize and spread their errors.

(4) Barney and Betty Hill's "abduction" was not the first abduction case, neither did it "set off the abduction wave", as Mizrach asserts. The case of AVB (Antonio Villa Boas) was the first abduction scenario, to my knowldege, and that case occurred in 1957 in South America. I remember the trepidation with which the researchers cautiously spread the AVB report around to a chosen few, because it was so strange and unbelievable at the time that the primary

researcher needed input from scientists and researchers he trusted. Years afterwards, it finally found print in the APRO BULLETIN. In l965 I investigated one report in California of a "alien kidnapping" which has never been published because of the witness' reluctance. Very likely, scattered cases were turned up by other researchers which were about contemporary with the Hill's. They simply never reached print.

Between 1965 and 1972, there were a few cases of "missing time" reminiscent of the Hill's experiences, such as the W. B. case which occurred in the hill country on the perimeter of the Naval Weapons Center at China Lake, California. However, it was not until 1973 that the "Year of the Humanoids" brought abduction reports in ever increasing numbers. So, rather than the Hill case "setting off the abduction wave" which we are still struggling with, it seems more likely that it was a scattered incident like the others cited above. The difference is that it was more thoroughly publicized and documented.

(5) In answer to Mizrach's charge of racial motivation, note that the AVB case came from a "Third World" country; the abduction case of Rev. Harrison E. Bailey, then a black steelworker, occurred in 1951 (although it did not surface until the early '70s); the China Lake "missing time" occurred to an older, white male; and my Southern California case of "alien kidnapping" was reported by a middle-class white woman. Where is the majority of racial overtones in this early group?

(6) Re: the lack of references in Mizrach's article, I am not troubling to put references in this Letter to the Editor because this is not the general custom. However, an article such as Steve Mizrach's demands them, and indeed their omission makes his contribution unacceptable. He makes statements of an anthropological nature which seem astonishing for someone who is a Master's candidate in Cultural Anthropology. On p. 17, in the first paragraph, he includes the Basques among the Celtic groups. In college and graduate school, I was taught that the Basques are a sub-group peculiar to themselves, and that anthropologists have been unable to link their language or culture with any larger group. If Mizrach has proof that the Basques have been identified as Indo-Europeans/Celts, please let me know where this information can be found.

(7) Another mistake of anthropological nature is one that is common in UFO literature (as well as in other literary sources). Many authors have fallen into the habit of stating that the American, the UK, and the Australian populations are of "Anglo-Saxon majority". This is simply not accurate, although this re-writing of history might have gone beyond the point of correction. I hope not, however, so I will try once more to correct this common misperception. For one thing, the population of the United States (Americans) statistically have about 37% of persons with some Irish background. *Irish*, therefore, compose the largest group statistically in the American population. But the Irish are not Anglo-Saxon. They are mainly Celtic, as are the Scots and some of the Welsh. Although the Anglo-Saxons (English) tried their best for six centuries to abosorb the Celtic Irish into their "kingdsom", they never succeeded. Even today, Celtic racial features are the dominant features of the Irish people. I do so wish everybody would stop calling people of Irish heritage "Anglo-Saxons". We are not. We are Celtic, and I so denote on any questionnaire which tries to lump me into "white non-Latino", "Ango-Saxon", etc. and similar questions made up by nonanthropologically acute surveyers.

On this same line, there is not a majority of "Anglo-Saxons" in Australia, either. Australia was first settled, not by colonists from England as re-written history now states, but by prisoners who were "transported" there to penal colonies. The majority of these individuals were Irish who had done various things to displease the English government. I would venture to say that any statistician would find an Irish majority in the Australian population, just as been found in America.

(8) The last sentence in Mizrach's article is a broad, unproved, unreferenced statement which is likely to offend the entire objective ufological community (diverse though it is and with warlike factions which will probably never agree with one another). However, it *is* a community with a broad common goal — to solve the UFO question. Although I do not agree on certain points with many of my colleagues, I respect them all because they are out in the field, using their energy, talents, time and money trying to make sense from confusion. Mizrach's statement that "race fear has played a (significant) role in its continuing interpretation" is not only inaccurate and sweeping, it is also insulting.

To hurl the word "naive" toward those who have spent decades in trying to sort truth from non-truth, and in pursuing a question which may never be answered, is childish. "Naive" is a buzz word designed to trigger defensive mechanisms and to try to force intelligent, talented persons to preseve their reputations. When I see it used by persons like Mizrach, who is woefully uneducated on UFO history, I know it is probably a waste of time to try to answer him. If he really believes that the majority of UFO researchers are "naive", he is dolefully childish himself.

Ann Druffel

Steve Mizrach replies:

Two points to make at the outset. I definitely was not here on this earth at the outset of Ufology. Indeed, I was born after the (infamous) Condon Report. I did not get interested in the UFO field until about 1985 or so (at the precocious age of fifteen.) So I am a latecomer. I make all possible apologies about my ignorance of firsthand events within UFOlogy. But I read a lot. And I do not normally reference articles that are not formal academic papers, unless asked to. If Ms. Druffel wants, I will provide a bibliography for the article.

In response to Ann Druffel's numbered items:

(1) My apologies for a possible terminological confusion. Major Keyhoe may well be the father of ufology, as Ms. Druffel constitutes it, namely the "scientific" study of UFOs by a group of elite specialists. But I would still maintain that Ray Palmer of Amazing Stories is the father of "ufomania," that is to say, mass public interest in the UFO. This I will gladly document for Ms. Druffel, if she so desires, although admittedly, yes, I never met either man.

(2) Statistically speaking, considering women are 50.1% of the U.S. population, I am wondering about that particular datum. Either "they" (the abductors) are definitely more interested in women than men, or the researchers are, quite simply. It may be the case that abduction researchers do not actively seek out "their" abductees. But there is inevitably a "filtering" effect regarding whose accounts of abduction they do or do not choose to believe, based on their model of what the abduction phenomenon represents and who its 'targets' are..

[Regarding Druffel's comments about racial motivations of abduction researchers,] Forgive me for raising an inevitably sensitive topic. I was not accusing anyone in the abduction field of being racist, as in Daryl Gates/ David Duke racist. Indeed, the racial bias I was pointing to seems to be more at the subconscious level. Many of us consciously try to act on norms of racial fairness, but also carry around unconscious ideas such as "hmmm... this is a black neighborhood, so it must be unsafe... better lock my doors and roll up my windows." This is part of the socialization process. We may not carry out consciously expressed racial prejudices, but inevitably in a racially divided society, many of us have been influenced at the less-than-conscious level by prevalent attitudes. I would say that this is not any more or less true for abduction researchers -- regardless of what their race is.

(3) Unfortunately, I suspect it is historical revisionism of the order Ms. Druffel was referring to, to treat the Neo-Nazi element in the contactee movement as marginal, something that just "latched on." I reiterate that many of the original contactees were involved directly or peripherally with the Silver Shirt movement of the 1940s.

(4) These points I see no need to contest. I never suggested there were no other abduction incidences before the Hills', or that it was necessarily more significant than other simultaneous incidences. It did however mark the dawning of mass public interest in UFO abduction, largely through the publication of John G. Fuller's book and the TV adaptation.

(5) I was pointing to a certain pattern of abduction into which the Villas-Boas case and some of the other cases to which Ms. Druffel alludes do not fit. I nowhere said that abductions did not happen in the Third World, or that they did not happen to nonwhites or males. But I will stand by the assertion that those cases outside the countries I named almost always do not fit the Hopkins-Jacobs-Mack model: that is, such reports do not generally involve white middle-class women being taken and impregnated by aliens.

Please note that this model is an *interpretation* of an event that may not be dissimilar to events which very likely happen all over the globe, to all kinds of people.

(6) Forgive me for once again slightly misstating myself. It is true that the Basques have a non-Indo-European language. (Interestingly, one of its closest phonetic analogues happens to be Mayan. But I won't go into that here.) But the Basques have shared the Iberian peninsula with Celtiberians, and later Visigoths, for about 2000 years. Undoubtedly, there is a large Celtic influence on them racially and culturally, especially due to the fact that the Pyrenees of Spain border on the Breton region of France. But Ms. Druffel is correct; strictly speaking, they are not of Celtic origin.

(7) Hmmm. I must admit my demographics are not up to speed on this issue. Undoubtedly, both Australia and the U.S. received large numbers of Irish immigrants, especially during the times of potato famine. I used the flawed term "WASP," to make a point, but I admit it is inaccurate, so I will rephrase my assertion. America is still a "WC" -- majority white Christian -- nation, as some right-wing groups often fierily insist. (But that majority is slipping away. Hence, the anxieties over 'multiculturalism.') Regardless of the religious or ethnic backgrounds of it or Australia's white race, I would stand by my assertion that both the U.S. and Australia are societies with large numbers of colored people, but whose ruling class is primarily white.

I should say, in conclusion here, that one of the things I learned from anthropology is that race is a social, not biological, construct. If Ms. Druffel rereads my article with the understanding that in referring to the white race, I am talking about a social construction of reality, and not some biologically established fact, perhaps she may view it differently. Though this may confuse her some more, I will say here one of the things I learned early on -- scientifically speaking, since phenotype and genotype are not absolutely correlated, THERE IS NO SUCH (BIOLOGICAL) THING AS RACE. But there are people who do assign themselves or others to socially constructed categories called races, which are almost always hierarchically stratified.

(8) My apologies. I was not accusing "all (or the majority of) UFO researchers" of naivete. Indeed, all I said was that ANYBODY who simply refused to deal with the POSSIBILITY that race fear played a role in the INTERPRETATION of UFO abductions in the U.S., etc., was naive. Equally as naive as anyone that thinks that the U.S. is no longer a racist society today in 1994. That's not meant as an insult, only a wake-up call.

Steve Mizrach

Ethics Code Erratum

There was a misprint in the first sentence of the abstract of the recently published "Ethics Code for Abduction Experience Investigation and Treatment" (*Journal of UFO Studies*, n.s. 5, 55-82, 1994). The corrected version of the abstract reads:

A comprehensive set of ethical guidelines for investigators and mental health professionals working with individuals who have reported abduction experiences is presented. The Code and acompanying comments discuss competence and responsibility, minimal and reasonable risk, assessment, informed consent, treatment issues, ethical protocol in investigations (including a discussion of the use of hypnosis), anonymity and confidentiality, dissemination, and approaches to ethical issues. A discussion of symptomatology similar to the abduction experience, and a sample informed consent form are included as appendices.

The Abduction Study Conference Ethics Committee

Reply to Joan Seager

Regarding Joan Seager's statements on "UFO Abductions and Race Fear" *[BAE 5.4]*:

Ms. Seager, I'm afraid, draws upon a colloquialism with which I am unfamiliar. This may be generational, but as a GenXer, I'm afraid I do not know what a "bee-in-the-bonnet piece" is. I do make apologies if she found it overtly lengthy, but I prefer depth of exposition to quick "sound bites." Nonetheless, she does state that I make some dubious assertions.

She goes on to point out that UFOs are sighted with as much frequency in Brazil and Mexico, which are "unwaspy" places, as in the U.S. I don't doubt it for a minute! In my article, I was addressing UFO *abductions* — the nominal subject of the journal — and not UFO sightings in general; and in specific I was pointing to a certain type of *interpretation* of abductions which is prevalent in the countries which I mentioned. I did not mean to suggest that abduction incidents or UFO sightings were less prevalent outside those countries — only that in those countries a certain type of interpretation (or belief system) with regard to explaining abductions is gaining ground.

Steve Mizrach

More On John Mack's <u>Abduction</u>

"DO ALIENS EXIST?" This is a standard question for abduction books, but it is not the question addressed by John Mack in his book *Abduction*. He considers a question with more far-reaching consequences "WHAT IF ALIENS EXIST?" The answers he gets from speaking with a number of experiencers is a positive, energetic portrayal of hope, spiritually fulfilling goals, and an indication that the individual and his or her choices may matter in the grand scheme.

John has been much faulted for not being more scientific in his book, but many of his extraordinary findings are not easily studied. A first step in scientific verification is to note that others independently and prior to John's book have made similar observations. Joe Nyman also notices that some experiencers feel that they were once aliens. Leo Sprinkle, Gilda Moura and Maralyn Teare note that the experiences seem to be designed for the experiencer's growth or enlightenment. Substantiating this further requires other therapists and investigators to look for evidence of these claims among their experiencers. It is not scientific to claim these things don't exist without looking for them. If or when others find it, hopefully some clever psychological researcher will figure out how to do a critical experiment. We are not at that stage yet. John and others are still at the beginning of these studies.

To complicate matters further, the topic of abductions does not neatly fit into what is "scientific," but strays into philosophy and realms of the spirit, even the goal or meaning of life. John can hardly be faulted for following his subject wherever it leads, and where it is appropriate to speak as a philosopher rather than a psychiatrist. Experiencers who have never heard of John Mack, speak of striving for balance or harmony with our planet and one another, of creating beauty and seeking peace. They feel called to be healers, ecologists, helpers and they become frustrated when their contributions, which seem so manifestly important and needed, are declared fringy and New Age. Science, which could be their ally in making vital contributions to the health and welfare of the people of the world, becomes perverted when it is used so unthinkingly to discredit them and discard their values. It is important to note that science does not and cannot make values and the goals which come from them. But as John Mack notes science makes conditions for what is believed and Western science is built on dualism and materialism. As well as taking Dr Mack to task, critics should join him in discussing whether these percepts are really taking us where we want to go.

To me no review of an abduction book is adequate without taking into consideration the observations of those people who think they may have experienced the phenomena. Not being an experiencer myself I've spoken to many experiencers, and potential experiencers about Abduction. So far the most positive ratings have come from potential experiencers, people who are considering exploring their experiences. The confirmed experiencers say that there is a lot of doubt, indecision and confusion which also comes from exploring memories. The meaning is not so clear as John's book indicates it is with the experiencers he sees. I hope that experiencers will discuss *Abduction* in BAE, for one thing John Mack's book does is to give experiencers a larger ground for discussion then has previously been laid out. Surely this is one of its important features.

Andrea Pritchard

As a very recent subscriber to BAE and a therapist who works with experiencers (and an experiencer myself), I would like to add a comment to those already lodged regarding Mack's <u>Abduction</u>. His real failure is not as a scientist but as a clinician. He fails to bring any understanding of depth psychology to the dialogue and he is disingenuous when he does try to look as if he is looking beneath the surface. To begin with, most of Mack's clients seem prime candidates for the diagnosis of fantasy-prone personality, but the author appears oblivious of the possibility. Let us take one case for example. In chapter 13, Dave, 38 years old, is referred to many times as "boyish," but Mack never connects this personality trait to the complex named by Carl Jung the Puer Aeternus (the eternal child), even though it is well-known that the theme of flying — and even of leaving this planet — is an integral part of this psychological matrix. (See Marie-Louise von Franz's excellent study of St. Exupery's *The Little Prince* in her book <u>Puer Aeternus.)</u> In fact, Mack seems oblivious of Jungian thought or finds depth-psychological concepts such as complexes and archetypes irrelevant.

Even though the puer complex seems especially significant in light of the fact that Dave reports a number of past lives in which he also died before achieving manhood — giving new meaning to the aeternus aspect of the complex — and Dave freely admits he's "almost forty years old and I don't act like it," Mack not only fails to connect that complex with his abduction memories, but even states that "There is nothing about him to suggest a tendency toward psychopathy, delusions, or a proneness to fantasy." That is an astounding remark from a psychiatrist, and it overlooks so much of Dave's history that it suggests delusion on Mack's part.

First, Dave suffered a major trauma at age seven when a friend accidentally poked his eye out in a sword fight with sticks. Dave was hospitalized, suffered terrible pain and nightmares, and then had to wear a fake eye. He was tormented by other schoolchildren for years over that. He admits that he never grieved the loss of his eye for many years, and that his father also rarely expressed emotion. He admits that he has carried a great deal of pain and shame all his life. Yet Mack never even wonders if Dave could have compensated for all that by developing a fantasy life in which his issues of feeling powerless, his trauma over being operated upon, his humiliation at being a social pariah, his rage and terror could all be expressed safely.

It is clear on the surface to any careful reader that Dave has created a rich fantasy life with quasi-messianic spiritual aspirations. His consuming passion is the development of the ability to channel healing Chi energy, which he is learning to increase through the practice of karate. Indeed, he has some kind of karate master-cum-guru (who also seems fantasy-prone) who encourages such ideas and who has suggested that Dave contact Mack to learn more about his alien abduction experiences. Dave lives in a romantic world in which he considers himself spiritually to be a Native American. "I'm a modern-day Indian," Dave boasts. His special totem animal is the rare white deer. Yet he shoots and kills a white deer and has it mounted. Why does Mack not even wonder if this may symbolize an inner conflict? Dave describes fantasy upon fantasy unrelated to the alien abductions, even relates that he often blanks out and goes into a different reality during karate practice, and that he smokes marijuana regularly, which is known to accelerate paranoid fantasy processes. Yet Mack blithely evaluates him as "a practical, down-to-earth home builder." Mack's astonishing denial of Dave's fantasy-proneness completely negates the credibility of his entire analysis. Moreover, this kind of blindness to his patients' psychological issues pervades the book.

What we are left with is a collective hallucination, unmediated by any deeper awareness. Perhaps that must wait for a later phase in the unfolding of this phenomenon. Let us suppose that the abduction phenomenon is indeed the upthrust of a new myth that is destined to grip the human race. Such a mythos must certainly emerge from a higher intelligence than our conscious minds, and from which we have long been alienated, but may not be alien in the sense that appears on the surface of the imagery reported by abductees. Just as the mythological system of ancient India began with the naive deity-strewn Vedic period and developed into the power dynamics of the Brahmanas and only much later the philosophical exegesis of the Upanishads, with its emphasis on the Self, this new religion of the Alien Other is developing its own Brahminical class who give forth at conferences and seminars, and in a growing number of books, yet whose more philosophical voices are still few and often unperceived. Yet the monolith of consensus reality is visibly cracking. Mack's book will no doubt open wider the floodgates of the collective unconscious for this marvelous techno-psycho-mystico-sado-masochistic mythological imagery to swirl even more widely through our culture, attracting and enrolling ever more adherents, abductees, messengers, channelers, hybrid aliens, experts, informers and disinformants, linking up syncretically with older myths, creating finally a new transhuman universe of meaning for the next generation to be born into. This could indeed be the last generation of humanity as we know it. A transhuman mythology cannot but bring in its train a transhuman beingness.

In essence, then, perhaps the alien abduction phenomenon compensates for the one-sided scientism that caused us as a culture to lose touch with the wisdom of our hearts and with our deeper psychic reality. This reality can only reach us in such a dramatic manner. It distills for us as perhaps no other kind of controversy could the insight that consensus reality itself is a collective hallucination — Mahamaya, the Great illusion — as yogic and Buddhist sages have long taught. Any perspective one takes on the narratives of experiencers or one's own memories of such a numinous experience leaves one stranded in a story-line, subject to the blinding as well as the revealing qualities of all mythos. As Mack so well demonstrates by his own psychological blindness, and the debunkers do in equally dogmatic ways, the lesson seems to be not to take sides but to pursue understanding at a deeper level, to seek something very different from this Mystery than a yes or no as to its veracity. We must allow this anomaly to pry open our collective psyche even further, until it opens us all to wonder, to awe, to astonishment — to becoming more fully alive to psychic reality, to realize our unity of being, and our global peril.

From my own perspective, alien intelligence is no doubt real, but it is the intelligence of the Cosmos itself that we have been so long alienated from. Whether that intelligence reaches us in the form of little grey humanoids or as angels or nightmares of ecological disaster or a satori of Buddha Consciousness, the power of the Other will seek us until we have regained the long-lost Oneness.

One kudo to Mack at least for offering evidence that the experience of alien contact has been the vehicle for major positive transformations in the lives of most of his patients, who find a meaning and a sense of specialness in the experience, as well as a way to access unconscious feelings of alienation and powerlessness and of mastering them. Being abducted by aliens can provide a deep healing. It enables us as a society to explore dimensions to our reality long repressed by the false and flat religion of materialism. Nor does any of this rule out the possibility that extraterrestrials are indeed behind the phenomenon. But if we are to make real contact with that intelligence, then we must understand its theatrics more deeply, more symbolically, than Mack or anyone else has yet been able to do. Just as we have learned to interpret dreams symbolically, to discover the higher intelligence behind their seemingly senseless scenarios, we must probe the alien abduction scenario with greater wisdom, in the context of the *philosophia perennis.* We may come to perceive it as

another kind of Bardo state, and the aliens as analogues to the fierce deities of Tibetan Buddhism.

The phenomenon of alien abduction also, I predict, will have profound political implications within another decade. Moreover, it will help to bring about the realization of an astonishing new paradigm of what it means to be human. The question of whether abductions actually happen is already irrelevant, just as in the Middle Ages it was irrelevant whether a relic of the True Cross was genuine or not. Faith creates its own reality.

Finally, I would like to add that to make sense of the phenomenon of alien abduction reports, we must place it in context with other issues of recovered memory — from memories of incest and satanic abuse, past lives and prenatal recollection, to our social-historical memory. Memory is intricately tied in with our identities. Paradoxically, just as we are recovering more memories than ever, at the same time our memory, is slipping away from us, historical memory as well as personal memory. People seem to be losing their memories at a younger age. Alzheimer's is not just an illness of the old. We are under tremendous species-wide stress and our memories and minds are fragmenting under the pressures — if not from a lifetime of video games, channel surfing on TV and drinking sodas from aluminum cans — as our social cohesiveness dissolves. Memory is in some ways a collective project, and with the worsening social decay our personal consciousness cracks open and memory dissipates as well. And so fantasy intrudes into the gap, to make sense of it.

I would propose that the phenomenon of missing time is an issue of memory and identity loss, which becomes filled in with culturally-suggested scenarios that arise from that crack in our personal consciousness through which deeper psychic contents erupt and become clothed in cultural symbols. When personal consciousness cracks open in the context of meditation, there is a receptiveness to the Nirvanic Void, and great peace ensues. But to one who does not have a Buddhist or yogic context to contain such a numinous experience (or absence of experience), the personal consciousness becomes overwhelmed and terrified at the cosmic nothingness on which he or she floats unaware. And since many more people today have been raised superficially — that is, on surfaces, with TV and movies and fundamentally false family interactions, rather than with deep and soulful relationships of true intimacy and authenticity -- the personal veneer of conscious identity cracks easily, and results in decompensation, or chaos. We have a whole society full of such fragile people, some of whom who deal with the loss of self by becoming ever tougher and more cruel on the outside to avoid their gnawing vulnerability. Others respond in opposite ways. (For alienated people whose sense of Self has been abducted, and who have been abused at least emotionally if not sexually, what better metaphor than an alien abduction and anal rape to express their unconscious complex of feelings?)

Mack's clients are wiser than they know when they report that they feel they are human/alien hybrids. The aliens have indeed arrived, and as usual, they are us. For those in this field who take the phenomenon seriously, it is crucial that we respond not only scientifically, but with our whole psyche, with awakened hearts, to hear the aliens' message. The fate of the Earth is at stake.

Robert Shubow, Ph.D.

BAE On Hiatus in 1995

BAE will be going on hiatus for a year after the next issue (which completes the current volume and current subscriptions).

There have been a number of changes (all good!) in my personal and professional life in the last year, as well as some new projects related to my interest in the abduction experience and the paranormal. Ultimately there were more things to do than could be done well in the time available, and I was faced with the difficult (at times agonizing) decision of what to set aside. BAE is one project that will be put on hold. Lest skeptical tongues start wagging, let me affirm that this decision does not reflect a loss of interest in the abduction experience, nor a change in my conviction that the phenomenon is deserving of serious consideration and study. It is simply a reallocation of a scarce resource (time!).

BAE has taught me a great deal, and has given me a valuable opportunity to meet or correspond with many of you. Together, in the last five years we have stimulated thinking, "networked" readers, identified new and lesser-known sources of information, and kept track of the latest developments in the mainstream scientific and medical literature related to anomalous experiences. Most important, I think we have shown that much can come from thoughtful study and discussion that avoids positions of arch skepticism or fixed belief. To all those who supported and contributed to this project, my heartfelt thanks.

For this last issue (which will include a complete index to BAE) I invite readers to comment briefly (in one page or less, if possible) on the following questions:

-What has been the most significant change in the study of the abduction experience over the last five years?
-What do you predict will be the most significant change in the next five years?

David Gotlib, M.D.

Research Initiatives

Invisible Abductees: A Research Inquiry

by Donna Higbee

I am a hypnotherapist in Santa Barbara, California, and have a support group for people who believe that they have experienced some form of encounter and/or abduction by alien beings. The meetings offer a totally open and safe space for dialogue regarding personal experiences, personal beliefs, and the implications of what such encounters might portend in a larger sense for this planet. Any topic regarding anomalous phenomena that a group member feels strongly about and wants to discuss is allowed.

I was not surprised, therefore, when a woman asked to speak to me one day about something that was troubling her and that she didn't know how to deal with or understand. In all honesty, when I heard her story, I thought there was the possibility that this individual was highly imaginative. But when a second person some time later spoke to me of the same thing, I decided to look into this further.

The first woman's story, whom we shall name Vera (pseudonym), went something like this: Vera had driven her car to the post office to get stamps. She walked in and joined the line, taking the end position. Soon thereafter a man walked in and asked the man directly in front of Vera if this was the end of the line. The man ahead of Vera answered that he was indeed the end of the line, wherein Vera spoke up and said that *she* was the end of the line. No one looked at Vera or acknowledged that she had spoken and, in fact, she was almost stepped on as the second man took up the end position in line. Vera thought to herself how rude these people were and moved slightly to the side of the line, so as not to be jostled; she continued moving up with the other people. When her time came to go to the counter to be helped, she walked up and stated her business and, quite to her amazement, the man behind her walked right up and did the same. The postal clerk never acknowledged Vera but began assisting the man, Vera announced loudly that she was there, first, but no one paid the slightest attention to her. Getting very upset by this time with what she considered extreme rudeness, she just walked out of the post office and went home. A number of days later, she was attempting to get some assistance in a store and no one would help her or even acknowledge that she was present. It seemed as if she was invisible to people around her and also couldn't be heard when she spoke. She had no idea what was happening, but she certainly wasn't pleased about it.

When a second person came to me with a story that seemed to involve invisibility, I began to take this a little more seriously. In brief, this woman was sitting on the sofa, letting her mind wander as she stared at the wall. The wall seemed to take on a less-than-solid form and she was fascinated with it. When she finally came out of her reverie, she was astonished to find her husband searching the house for her. Upon seeing her sitting on the sofa, he asked her where she had been hiding. When she said that she had been sitting there all along, he stated that he had been past the sofa a number of times searching for her and she certainly had *not* been there. Here, again, although she was physically present, she seemed to be unseen by another person.

At this point, I decided to check with a number of other researchers and see if anyone else had ever heard of such a report. I was surprised to find that a number of other researchers had, in just the past year or so, either heard of this or knew someone directly who had experienced something akin to this.

I was given several leads in Texas and followed up on them. I spoke with two individuals in different towns who reported invisibility experiences. One woman went through a cafeteria line and when she approached the cashier, the cashier couldn't see her. It was only when the woman began to get upset with being ignored that the cashier suddenly saw her standing there and, appearing to be a little shaken up, rang up her lunch ticket. Another woman who had similar experiences wanted to test this and, after having been ignored at a movie theater ticket window, walked in and out of the theater past the ticket person several times. No one ever indicated that they could see her. Then to be absolutely certain, she entered the lobby of the men's room to see if she could get stares. No one even looked her way. And there are other stories....

I don't know what these reports represent, but I am interested in gathering information from other researchers and investigators who might be encountering this phenomenon. I'm especially interested in seeing if any kind of correlation can be found between those individuals who feel they have been onboard an alien craft and those who are experiencing this invisibility phenomenon. It would be interesting to learn if, in passing through the force field of a craft, the abductee's own vibrational frequency is somehow altered or raised. After all, reported craft seem to have the ability to appear and disappear at will and might have a force field that alters vibrational frequency and allows for these phenomena.

Although it stretches the imagination to consider that involuntary, spontaneous invisibility could be occurring to some abductees, I am putting forth a serious inquiry to the researchers and investigators who read BAE, asking for your assistance in acquiring any data and information that might come to your attention in this regard. I can be reached at the address given below.

Donna Higbee, CHT
P.O. Box 6404
Santa Barbara, CA 93160

Balls of Light: Nature or Technology?

by Greg Long

A most persistent pattern runs like a bright, glowing thread through UFO reports; a pattern of witness observation and photographic evidence of a distinctly recognizable, sharply defined object: the sphere of light. Reported again and again, year after year, in almost every state of the Union and overseas, this object displays such consistent behavior that one would have to generate extraordinary "coincidences" or elaborate explanatory schemes to account for the phenomenon in prosaic terms.

I first became interested in this object in 1981 when I began digging into UFO reports on the Yakima Indian Reservation in south-central Washington state. The reservation lies just east of the Cascade Mountains close to the area where pilot Kenneth Arnold sighted nine "flying saucers" hurtling down the backbone of the Cascades. Arnold's 1947 sighting near Mount Rainier ushered in the modem era of UFO sightings. In 1990 the Center for UFO Studies (CUFOS) published my study of nearly 200 reports of UFOs seen on the reservation—many which described orange spheres. The book, *Examining the Earthlight Theory* (available from CUFOS), documents a collection of strange UFO sightings and experiences reported by local fire lookouts, ranchers, police, and citizens.

Michael Persinger of Canada has developed a theory to explain the spheres of light. The Tectonic Strain Theory (TST) of UFOs suggests that some unknown mechanism is producing energy of high-enough voltage to excite gases in the atmosphere. Somehow, the excited ions coalesce into a sphere and the hovering, drifting, and fast-moving "ball of light," held together by unknown forces, moves about for many minutes until the energy source is depleted, and the ball "goes out."

Interesting. But can the theory be proved? Let's say the TST could explain a wide range of UFO-like phenomena: balls of light, "blobs" of light, luminous clouds and fogs; sudden light flashes or sky brightenings; unexplained glows coming from canyons or behind hills; EM effects on appliances and car engines; strange rumblings, motor-like, or dynamo sounds; frightening explosions; "mysterious" fires; and burned patches of ground. Could the TST even explain spontaneous human combustion? Speculative, but could people suddenly be "visited" by a focused beam of energy that enters the victim's house, penetrating its way through bedrock, foundation, and flooring to consume a human body in a superhot plasma, a ball of fire? The ball would fry the poor unsuspecting human, leaving behind a heap of ashes, the event occurring so quickly, under focused conditions, that annihilation would be meted out in seconds, scarcely touching anything else in the room. Accidentally "targeting" the human, the human would have appeared to have died mysteriously, struck down by some occult force.

The TST does have some features to give it weight and substance: it predicts the appearance of balls of light in earthquake-prone areas, places where there is faulting and up- and down-thrusted blocks of rocks. A review of some of the UFO literature does show that some balls of light are often seen near or above mountains in earthquake and volcanic regions — bright, glowing forms moving stealthily along the sides of prominences, sometimes dipping over the other side out of sight. The Yakima Indian Reservation, where many balls of light were photographed, is faulted, and during the 1970s when so many UFO events were unfolding, the reservation experienced microquakes and even a moderate-magnitude quake under Toppenish Ridge. Many of the lights of the reservation "haunted" Toppenish Ridge, which is lined with 150 faults.

If the TST were proved, a good chunk of UFO reports might be explained. Much of the UFO literature remains contaminated with junk. Newsclipping services continue to publish all kinds of sensational rubbish, poorly reported cases of vague "lights," accounts of meteor sightings, and speculative meanderings. So-called "mainstream" UFO periodicals indulge in the same unfiltered presentation of second- and third-hand reports and half-baked ideas. Once we throw the garbage out, we're left with potentially valid UFO reports, but these too must be screened.

As we screen the potentially valid reports, a disciplined researcher can hunt for spheres and accounts of other phenomena that suggest a possible geophysical source: flashes, sounds, EM effects. An in-depth survey of the literature may reveal geographic patterns; physical features, behaviors, and actions of the spheres and related luminosities; hard, repeatable factoids of data that can direct UFOlogy to detailed models of energy generation or source location. Seismic data can be studied and searches for interconnections of place and time and the spheres can be analyzed.

What is needed are reports. Right now I am wading through thousands of newsclippings, screening out unrelated reports and focusing on spheres of light. They generally inhabit two categories: *small spheres* and *large spheres.* Small spheres are several inches to about three feet in diameter; larger spheres are 10 feet to up to 50 feet or more in diameter. For some reason, small spheres are involved in close approaches and abductions, bedroom visitations, seeming monitoring or tracking functions (although speculative). The larger spheres display dramatic physical actions: dividing, merging, transforming their shapes, blinking, pulsating, hovering, bobbing, extinguishing. Large spheres have been known to pace automobiles.

I am looking at these reported spheres in terms of inherent physical characteristics, and at geographic locale. I am quantifying their reported features: color, motion, altitude, duration, and so forth. More reports are needed, especially those with in-depth detail and those that appear linked to close encounters. You can contribute to important work. Are these spheres natural or manufactured? An energy form mimicking intelligent behavior, or alien technology? If you have had an experience with a ball of light, whatever size, color, or behavior, I would like to hear from you. All information would be held in confidence. My approach is "just the facts," and if I can support your own work, I'll be glad to help.

Greg Long, P.O. Box 819, Philomath, Oregon 97370.
Phone: 503/929-3557 (leave message if necessary).

Networking

Academy of Clinical Close Encounter Therapists (ACCET)

from a press release dated August 27. 1994:

The Academy of Clinical Close Encounter Therapists (ACCET) ["as-set"] today announced its formation, and invited psychotherapists around the country and abroad to join, according to spokesperson Richard Boylan, Ph.D., the organization's Secretary-Treasurer. "ACCET is a federally-recognized nonprofit international educational organization, designed to educate therapists and foster cross-communication about the exploding phenomenon of persons reporting extraterrestrial encounters," Boylan explained. ACCET will also conduct public information lectures, research into the ET-contact phenomenon, publish research findings and other data, and dialogue with other professional and scientific organizations.

Its Board of Directors includes psychotherapist-ET contact experts: Leo Sprinkle, Ph.D., a Laramie, WY counseling psychologist former U. of WY. professor, and ACCET's President, Rauni Kilde, M.D., former Acting Surgeon-General of Finland, and ACCET's Vice- President, Maralyn Teare, M.A., an Ojai, CA marriage and family counselor, Virginia Bennett, M.A., a Berkeley, CA certified clinical hypnotherapist, and Boylan, a clinical psychologist in Sacramento.

Consultants to ACCET include John Mack, M.D., Professor of Psychiatry at Harvard Medical School, and John Carpenter, MSW, a Springfield, MO licensed clinical social worker, national experts on ET encounter reports.

"ACCET plans to bring together the thousands of therapists struggling in isolation to make sense out of clients' reported ET contacts, and to develop the skills to best assist close-encounter experiencers," Boylan noted. "ACCET also recognizes that there are a variety of possible explanations for the phenomenon, and hopes to eventually bring the pooled data and experience of thousands of therapists to refine a scientific understanding of what is happening to many thousands of people.

[The Academy of Clinical Close Encounter Therapists, Inc.'s headquarters is at 2826 0 Street, Suite 3, Sacramento, CA 95816. No phone number yet exists, but informational inquiries can be directed to either its President, Dr. Leo Sprinkle, at (307) 745- 7897, or to its Secretary, Dr. Richard Boylan, at (916) 455-0120.]

Social Science and the Paranormal

A University Course taught by Dr. W. Edward Mann

Course at Glendon College of York University, Toronto
Six Saturdays starting October 15.
For information write Division of Continuing Education, Room 217, Atkinson College, York University, 4700 Keele Street, North York, Ontario M3J 1P3, telephone (416) 736-5628

from the course brochure:

Within an overall sociological approach. the course will develop a psychological perspective on various aspects of parapsychology. The course will begin with an examination of different types of paranormal phenomena common to primitive tribes and the role of the shaman in those phenomena. Emphasis will be placed on the fact that what is culturally defined as normal and paranormal, changes over time and within different societies.

There will be a discussion of how some present-day cults find that their success is derived from beliefs in paranormal events and experiences (e.g., T.M. and Sai Baba). An examination of the history of psychic research will include the reactions of the scientific community to it.

The course will look specifically at: clarification of the range of the phenomena within each category; evidence for the same; useful instrumentation in scientific investigation. e.g., the mind mirror, random generators; critique of the skeptics; etc. Other topics to be covered will include clairvoyance, UFO's, angelology, ghosts, poltergeists, healing by energy transfer, and levitation.

The course will be taught by Dr. W. Edward Mann, former Professor of Sociology at Atkinson College, where he taught courses in social change for many years. At the moment, he is completing a book in the field of the paranormal.

Journal of Consciousness Studies

from their brochure:

The Journal of Consciousness Studies consists of peer-reviewed papers covering theoretical, empirical and experimental pespectives on consciousness studies in non-technical language, philosophical critiques of contemporary research, as well as more informal sections on Opinions, Book Reviews, Interviews, Announcements & Conference Reports. Starting with Volume 1, No.2, the *Journal* will include a supplement, *Consciousness Research Abstracts.* We will scan a very wide range of journals and conference proceedings from every discipline to compile a unique database of theory, comment and research into consciousness. Abstracts will be carefully classified by principal subject (with cross-references for research topics and theoretical issues) along with cumulative author and keyword indexes. Selected abstracts will include editorial notes or peer reviews of methodologies and conclusions.

Articles in the inaugural issue include:

- Minds and Machines: A Radical Dualist Perspective, by John Beloff (A comparison between materialist and dualist models of mind which suggests that the evidence for paraphenomena provides the decisive argument);
- Psychology's 'Binding Problem' and Possible Neurological Solutions, by Valerie Gray (A critical look at several theories for the neurological basis to the perceived unity of self and conscious experience);
- 'Of Capsules and Carts': Mysticism, Language and the *Via Negativa,* by Robert Forman (argues that mystical experiences are not formed by the same linguistic processes that shape ordinary experience);
- Quantum Coherence in Microtubules by Stuart Hameroff (presents the case for seeing consciousness as an emergent phenomenon, arising from sub-neuronal quantum effects in the brain)
- Collapse of a Quantum Field May Affect Brain Function, by C.M.H. Nunn, C.J.S. Clarke and B.H. Blott, (Experiments are described, using EEG and simple tests of performance, which support the hypothesis that collapse of a quantum field is of importance to the functioning of the brain).
- Interviews with Francis Crick and Roger Penrose

Cost: US$25 (or £15) for individuals, $48 (£28) for institutions. Pay by cheque drawn on London in Sterling, or $US check. Send orders for North American continent to Prof. Jonathan Shear, *Journal of Consciousness Studies* Dept. of Philosophy, Virginia Commonwealth University Richmond, VA 23284-2025, USA.
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E.L.F. INFESTED SPACES -- Journal of Possible Paradigms

E.L.F. INFESTED SPACES — Journal of Possible Paradigms, a new publication, comes out quarterly. Subscriptions are $10, and sample issues are $3. Outside of the U.S., send a money order in U.S. funds. Write to PO Box 33509, Austin Texas 78764.

from the editor's introduction to the inaugural issue:

"E.L.F Infested Spaces" derives from three sources. First, is Terence McKenna's usage of 'elf infested spaces' in reference to that realm within which he believes UFO/ Mystical Experiences occur and which can be accessed on demand through certain psychedelics such as Psilocybin Mushrooms and DMT (Dimethyltryptamine). There is also E L F as an acronym for Extraterrestrial Life Form. Finally, are the numerous reports among conspiracy researchers which state that the populace are being exposed to Mind Control technologies utilizing E.L.F. waves. E.L.F. are those electromagnetic energies of an Extremely Low Frequency. This radiation cannot be shielded against and thus represent a serious threat if they are being used in such an insidious manner.

Within this forum we shall investigate both aspects of the UFO phenomena: Reports of encounters with the "true" UFO phenomena as well as these supposed Mind Control Technologies.

Articles in Issue #1 discuss ELF fields, UFOs, paranormal phenomena, altered states of consciousness, and psychotronics, and includes a section called "Dreamtime NOW!" for "Experiencer & Dreamer Narratives, as well as poetry and fiction inspired by UFOs and other Anomalous Phenomena".

Feature Articles

The Eyes that Spoke

by Martin Kottmeyer

reprinted from The REALL News 2.7, July 1994. The REALL News is the newsletter of the Rational Examination Association of Lincoln Land (P.O. Box 20302, Springfield IL 62708).

In his final book, *Aliens From Space,* Donald Keyhoe briefly recounted his involvement in starting the investigation of Barney and Betty Hill that eventually led to John Fuller's publication of *The Interrupted Journey,* the first major work of the alien abduction mythos. Keyhoe was mystified more than anything else by the hideous faces of the aliens. The heads were oddly shaped with no ears and compressed noses and mouths. Worst of all were long slanting eyes which extended along the side of the head creating a sinister look. "What caused the subconscious minds of these two people to create these pictures from their imaginations has never been fully explained." [1]

Keyhoe could not accept the case 100%, he later admitted in a 1975 interview, but he did not reject it either. As mysteries go, Keyhoe's question seemed safely rhetorical. Who knows why anyone dreams of one monster and not another? How would anyone even begin to investigate such a problem?

What could not have been foreseen was how serendipity might step in to break this minor mystery. The local PBS station a few years ago decided to rerun the old TV series *The Outer Limits.* It was one of the most visually amazing programs of my youth, and I eagerly tuned in to experience once more such sights as the horrifying Zanti misfits, the bee girl, moonstone, Borderland's ionic gale, the downshifting time machine of 'Controlled Experiment,' and David McCallum's evolution into a megabrain.

It was during the showing of the episode "The Bellero Shield" that I felt the uncanny frisson of deja vu. The eyes of the alien were unusually long and wrapped around the side of the face. It quickly hit me these eyes were just like the wraparound eyes that were drawn in *The Interrupted Journey* and the later more detailed drawing the Hills did in collaboration with the artist David Baker.[2] Though I couldn't articulate it at that instant, there were other similarities which had contributed to the sense of a close relationship: no ears, no hair, no nose, and a cranium shaped like a bullet tilted backwards 45 degrees. I was excited by the possibility of a match because I was reasonably sure there were few or no other examples of aliens with wraparound eyes in science fiction cinema. Moments later however my excitement became subdued. It dawned on me that *The Outer Limits* was a series of the mid-Sixties and the Hill case dated to the early Sixties-1961 or 1962. "The Bellero Shield" couldn't have been an influence. Still, the book came out in 1966. Could the lag be significant?

After the program ended, I dug into my library for a round of late night research. "The Bellero Shield" aired February 10, 1964. The Hill's UFO encounter happened in the morning of September 20, 1961. That probably should have killed the idea of any kind of influence, but the resemblance was just so compelling I couldn't shake the feeling there had to be a relationship. I reread *The Interrupted Journey.* To my delight I discovered there was no mention of wraparound eyes in the earliest account. Betty's dreams, written down a matter of days after the UFO sighting, mention men with Jimmy Durante noses, dark or black hair and eyes and a relaxed human appearance that she said was 'not frightening.' This is all quite different from the final product. The changes emerge in the hypnotic regression with Dr. Simon. The most salient issue was to know when the wraparound eyes were first described. That turned out to be during a hypnosis session involving Barney dated February 22, 1964. Not only did "The Bellero Shield" precede Barney's first mention of wraparound eyes, it did by only 12 days! I was immensely pleased.

I ordered the script of the show next. My thoughts were so distracted I realized I had missed the dialogue. This yielded additional evidence for the relationship. Judith, played by Sally Kellerman, is conversing with the Bifrost alien and asks it if it can read her mind. It answers, "No, I cannot read your mind. I cannot even understand your language. I analyze your eyes. In all the universes, in all the unities beyond all the universes, all who have eyes, have eyes that speak..." Judith, intrigued, asks how it speaks her language. It elaborates, "I learn each word just before I speak it. Your eyes teach me."[3]

In saying all eyes speak, the Bifrost alien is conveying a truth and simultaneously, dodging the human/alien language barrier problem by a unique dab of poetic license.

In the same hypnosis session in which Barney drew the wraparound eyes, there is this exercise in confusion: "Yes. They won't talk to me. Only the eyes are talking to me. I-I-I-I don't understand that. Oh—the, eyes don't have a body. They're just eyes..." . [4] Barney's confusion about the talking eyes is one most viewers probably shared over the writer's gimmick employed by the episode's creators. The notion shared by both texts that eyes can talk defies dismissal via appeal to commonness or coincidence. By any measure, the case for influence here is not just satisfactory, it is exemplary. At least one abduction researcher has granted this point. [5]

The discovery of this pseudomemory will not shock hypnosis experts. They have long been aware of the danger on confabulation in regression work. There was no reason to expect *The Interrupted Journey's,* narrative to be immune from such contamination. Belatedly, Keyhoe's question thus finds itself answered with the mundane corollary that Barney had watched the science fiction/horror series *The Outer Limits* shortly before his subconscious was called upon to imagine what a scary alien ought to look like. Betty's dream aliens were too normal to justify the fear he displayed during the original UFO experience.

Barney's confabulation has other interesting repercussions. As Thomas E. Bullard has pointed out, "wraparound eyes" is a term that has become common in the abduction literature[6]. Case after case can be pointed to of people describing alien abductors with eyes that wrap, curl, or taper around the head. Some that UFO buffs may recognize include: Carol Wayne Watts, 1967; 'Canadian Rock Band Abducted," 1971; David Delmundo's 1972 contact with the turbansporting Ohneshto; the 1977 Langenargen abduction (a major German case); the Andreasson Affair; Harrison Bailey; South Dakota Connection (MUFON, March 1983); Paris Colorado; the Mirassol abductions; "Jennifer'; Tom Holloway, D.D.S (in Boylan, 1994).[7] Others exist, but this will suffice to indicate the influential nature of the Hill case on the history of the imagery of abduction experiences.

Before the Hills, wraparound eyes seem largely, probably totally, absent in the UFO literature. Cinematic aliens sporting wraparound eyes are similarly largely absent. But not totally. I eventually discovered one other instance. It is an unnamed mutant in the film Evil *Brain from Outer Space,* a Japanese film imported in 1964. Interestingly, one of the heads of Projects Unlimited which provided the monsters for *The Outer Limits* was named Wah Ming Chang. He was a talented sculptor and designed most of the head sculpts for the series. This may hint at cultural roots in Eastern myth or kabuki theatre, but I'm not prepared to follow the trail the distance to prove it.

The motif of the speaking eyes did not share in the popularity of the wraparound eyes. There is one example in Edith Fiore's *Encounters.* The abductee named Victoria describes aliens communicating by simply looking at each other. It is tempting to speculate that the alien bonding practices involving staring described in *Secret Life* are descended from Barney's talking eyes, but there are many complicating factors such as strong hints of *Star Trek's* Vulcan mind meld and a rich cluster of psychological symbolisms in staring eyes, such as love, intimacy, supervision, contempt, and predators, that seem more rewarding avenues of interpretation. The paucity of speaking eyes probably reflects the poor nature of verbal memory compared to visual memory. The confusing nature of the idea of talking eyes probably doesn't help. It may also be that hideous eyes have a defining role in creating an appropriately paranoia-inspiring iconography. As Keyhoe apparently sensed, they are more believably alien. The eyes say Them.

To the psychosocial theorist, the eyes whisper us.

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Elephantology: The Science of Limiting Perception to a Single Aspect of a Large Object

by David Ritchey, Ph.D.

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Part 1: The Name of the Beast

It's smaller than a bread-box and yet bigger than all of us. We can't see it, but it's grey (with perhaps a little white thrown in). We're all trying to describe it and our descriptions sound like each of us is describing something entirely different. It's not the proverbial elephant and we're not blind (at least I hope we're not). It's been given many different names and each of those names reflects the limitations the namer has placed on his or her perceptions. What it is is the brain/mind or, more specifically, that set of brain/mind traits/states which enables (allow? causes?) an individual to have "transpersonal experiences" (including alien abduction experiences).

I am writing in response to Martin Kottmeyer's article "Testing the Boundaries" (BAE, August 1994) because I have (pre-cognitively?) picked up on his challenge to test abduction experiencers utilizing Ernest Hartmann's (1991) *Boundary Questionnaire.* The scope of my current research work is quite a bit broader than what Martin suggests, but is still very much in the same ballpark. My hypothesis is that there is (are) a certain set(s) of traits/states that predispose an individual to having alien abduction experiences (as an illustrative sub-set of "transpersonal experiences")..... Ah-hah! — and here the bickering begins.

(Please stop reading for a moment, access your inner fount of excruciating total honesty, and acknowledge your knee-jerk reaction to my hypothesis. Was it: (1) Oh, no! More of this psychological garbage! When are people going to stop hiding from the fact that this stuff is "real" in nuts-and-bolts consensual reality? or, (2) Of course it's trait/state stuff — these are "star children" we're talking about, perhaps part "alien" themselves, and they are bound to be different from the norm! I hope this guy isn't some psychiatric hard-liner with tight orifices who is going to try to convince us that experiencers all belong in the "loony bin" or, (3), Of course it's trait/state stuff — all dysfunctional or pathological in nature! I do hope he's not going off into some flaky, air-headed, crunchy-granola new age drivel!)

Well, whatever your reactive posture was, I ask you please to at least read through to the end of this paragraph. I hope I will be able to provide enough reassurance to you that you will be willing to continue reading this article to see what I have to say. While my position is, admittedly, neuropsychologically based, to you "nuts-and-boltsers", I want to make it clear from the outset that the neuropsychological profile which I am hypothesizing permits the individual to perceive a broader, fuller, richer reality than the "norm." To you died-in-the-wool "new-agers", I want to make it clear that I suspect that those who fit this profile have exceptional abilities and are truly gifted. And to you "hard-line pathologizers". I want to make it clear that I suspect this profile can lead to all sorts of dysfunctions. Now, ... are you still with me? ... To those who choose to bail out now, I wish you "Godspeed".

So, when we're talking neuropsychology, the first "elephant" that we bump into has to do with names. The pathologizers are extremely adept name-callers and have come up with an incredible variety of labels to attach to this profile. Among them are: "multiple", "psychotic", "borderline", "schizophrenic", "hallucinator", "schizotypal", and "hysteric" (although I haven't yet figured out what uteruses — especially wandering uteruses — have to do with it). These guys are so busy arguing among themselves about which pigeon-hole best fits, that they haven't allowed themselves to stop and smell the names that the new-agers have come up with ... and theirs is a wonderfully diverse list as well. It includes such monikers as: "shaman", "psychic", "master", "guru", and "enlightened one". The list is endless.

A few value-neutral names have reared their pretty heads from time to time, but they have had a disconcerting tendency to either: (1) plummet into the pejorative camp, or (2) slide smoothly off into oblivion. Examples of the former might include: (1) Wilson and Barber's (1983) term "fantasy-prone personality," which almost instantaneously became "**fantasy-prone personality**" (and we all know, what that implies), or (2) Michael Persinger's (1974) term, "temporal lobe lability" individuals, which, with its potential association with "seizure activity" is perceived as implying "epileptic fits." Examples of the latter might include: (1) Ken Ring's (1992) term "encounter-prone personality" which, as far as I know, never even made it off the ground, or (2) Norman Geschwind's (1985) term "anomalous cerebral dominance" which, besides being a mightily unmanageable mouthful, seems to be in use in only the most esoteric of circles. Ernest Hartmann's (1991) concept of the "thin-boundaried individual" (about which I am theoretically supposed to be writing), was a good try. However, when it is not being neglected (as Martin has so accurately pointed out) it seem to be getting twisted around into the "boundary-deficit individual" thereby placing it squarely in the pejorative camp (which Ernest assures me was not his intention).

Well, I'd like to take another shot at it by proposing a term which is not of my origination. To the best of my knowledge, it "belongs" to Ken Ring (1991); he floated it out a couple of times alongside "encounter-prone personality", but never seriously promoted it, and he has graciously given me permission to assume the role of its mentor. This term is: **"Psychological Sensitivity"** or, alternatively, the **"Psychologically Sensitive Individual."** The beauty of this term, beyond its being easy to say and to remember, is that while the term itself is value-free, both the new age and the pathologizing camps can have a field-day with the loadings they put on the word "sensitivity". For example: Webster's

New Collegiate Dictionary defines "sensitivity" as "the capacity of an organism to respond to stimulation" or, "awareness of the needs and emotions of others"; it also defines "sensitivity" as "the quality or state of being hypersensitive" or, "the capacity of being easily hurt." There's something for everyone! Nobody can object! While some will hold "psychological sensitivity" as an ideal to be sought after and others will perceive it as a dysfunction to be avoided at all costs, at least everybody will be taking about the same animal. One small step for man and one giant leap for communication will have been achieved.... And besides, if the truth be told, it requires a modicum of sensitivity to know that "a rose by any other name would smell as sweet."

So...one elephant down and one to go. The second one, too, has to do with names, compartmentalization, pigeon-holing, and divisiveness. As I mentioned earlier, the scope of my current research goes quite a bit beyond Martin's suggestion that alien abduction experiencers be studied using Ernest's Boundary Questionnaire. While readers of BAE might believe that no phenomenon is more important than the alien abduction experience and there might also be those who believe that no instrument is more important for studying such phenomena than the Boundary Questionnaire, I am inclined to believe that all of the so-called "transpersonal experiences" are equally important for research and that many, if not most, of the research instruments employed to date have at least some degree of validity.

When I speak of "transpersonal experiences," I am speaking of those experiences which, when they become sufficiently problematic for the experiencer, have been labeled by Stan Grof (1989) as "spiritual emergencies," and which are, today, the *raison d'être* of the Spiritual Emergence Network. These experiences include (1) the shamanic crisis, (2) the awakening of Kundalini, (3) episodes of unitive consciousness, (4) psychological renewal through return to the center, (5) the crisis of psychic opening, (6) past-life experiences, (7) communication with spirit guides and "channeling", (8) near-death experiences, (9) experiences of close encounters with UFOs, and (10) possession states. Not only do I believe that all of these experiences are equally worthy of research, I also believe that they are, in a sense, different manifestations of the same thing — namely, psychological sensitivity. By no means do I intend to imply that they are merely figments of the experiencer's imagination. I am, instead, arguing that, because of their specific neuropsychological profiles, psychologically sensitive individuals have the ability to perceive into "other realities", an ability which more conventionally "wired" individuals lack. Henry Corbin's term. the "imaginal realm", as explicated by Ken Ring (1992) would apply here.

Hartmann's Boundary Questionnaire is, unquestionably, an excellent testing instrument. It has breadth, it has depth, and it has an impressive level of statistical validity. It is, however, not the only instrument worthy of consideration — if for no other reason that there are many others in use and we end up comparing apples and oranges if we're all using different test instruments. Moreover, it seems to me that while the various instruments are being used to measure the elephant, each is only measuring one part of that elephant. Among those which I have found to be, at least in part, useful are: Ring's (1992) "Omega Project Battery", Lynn & Rhue's (1986) "Inventory of Childhood Memories and Imaginings", Putnam's (1986) "Dissociative Experiences Scale", Tellegren & Atkinson's (1974) "Experiences of Absorption Survey", Teicher & Glod's (1993) "Limbic System Checklist LSCL-33), Kiersey & Bates' (1984) "Temperament Type Questionnaire" (a variant on the Myers-Briggs Typology Indicator), and my own measures of anomalous cerebral dominance and learning style differences.

These instruments, and others, I have administered to a small sample (n= 14) of clients and close friends. My intention was not one of exploring interrelationships among instruments on a statistical validity basis; it was, rather, one of delving deeply into each and every individual question with a small enough sample, each member of which I knew intimately, so as to understand why each question was answered the way it was by each individual. My ultimate goal is to develop a questionnaire which will, if not capable of measuring the entire beast, at least have the capability of measuring a larger portion of it than any instruments available to date. The results of my explorations so far (and I must stress that they are, at best, preliminary) are presented in Part II of this article *[coming in the next issue of BAE -- ed.]*.

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Alien Abductions -- Visionary Dramas and Systemic Effects

by Albert Budden

In Allergies and Aliens I outline an approach to the understanding of alien contact/abduction experiences. In its basic form it states that such internally generated events are experienced by electrical hypersensitives in response to electromagnetic pollution. Such electrical allergens, frequently in combination with other factors (such as stress) trigger a highly personalised, meaningful and consistent cluster of hallucinatory perceptions. These visions are often so vivid that they are indistinguishable from the reality of our mundane existence, and are driven by environmental fields which stimulate the brain and body.

Irradiation from such sources as power lines and radiofrequency transmitters also induces physical trauma to the EH percipient which manifests as transient marks on the body[1].

This aspect has been one of the stumbling blocks to the understanding of these CE4 experiences, as such traumas are difficult to reconcile with a purely psychological event. The psychosocial theorists have suggested that psychosomatic processes are at work[2] to produce such traumas as pin-hole-like lesions, bruise-like marks, blistering, burn-like scarring, triangular areas of enflamed skin and even nasal "implants" so loved by the ETH enthusiasts. However, this has not been a convincing explanation. In fact, In a perverse way it has served to "confirm" the mysterious aspect of these lasting post-experience bodily traumas.

Before I developed my present environmental health approach, I had looked to psychosomatic processes to answer this enigma of a visionary drama with consistently reported types of injury, but I always had reservations.

The central objection concerned the idea that overwhelming belief was an actively instrumental factor in producing these marks. In the course of my investigations I had found "UFO naive" percipients who were outside of the flying saucer sub-culture, who had nevertheless incurred spontaneous injuries in the course of their abduction experience. Also, even those who had been exposed to the influences of the media on UFOs and aliens, suffered trauma which had occurred during sleep. Whilst one could argue for the power of unconscious processes, this was difficult to reconcile with the consistency of the injuries reported. The main difficulty with this was the complete absence of a mechanism. What happens between belief and trauma? How does belief translate into systemic effect? These now remain as rhetorical questions only.

In direct contrast, the EH individual can suffer dermal wheals, injection-like sites, areas of swollen and enflamed skin, lacrimation, electrical burns etc. in response to field exposures acting as electromagnetic allergens.

One of the more spectacular and seemingly mysterious effects known as the "nasal implant", requires special attention. In his book Communion, Strieber reports that in addition to inexplicable bleeding from his sinuses, his family complained of the sensation of "knots" high up in this nasal area[3]. This phenomenon was made even more mysterious and intriguing by the detection of metallic micro-particles in the sinuses of percipients by medical scanning techniques, carried out after the abduction experience. Whilst Strieber seems to hold a healthily agnostic view of this, other researchers have wrongly assumed that the activity of aliens were responsible [4].

The fact is that such particles were there prior to the experience and were interpreted as newly introduced via the belief system of pro-alien intelligence approaches.

Zoologists Baker, Mather and Kennaugh of the University of Manchester, England, found and photographed layers of naturally occurring magnetic iron particles in the walls of the sphenoid sinus, with additional deposits in ethmoid fragments. Their research was published back in 1983 in Nature[5] a scientific journal of establishment reputation. In their article they state, in response to their discovery that human sinus bones are naturally magnetic:

"at least three tentative hypotheses for the observed deposits (magnetite) may be offered... the sinus bones are part of a storage or dumping site for iron... that the magnetic deposits are concerned with magnetic field detection... that the magnetic material is involved in some way with the growth and repair of the bones..."

In Allergies and Aliens I argue that contact/abduction experiences take place in raised levels of electromagnetic fields termed hot spots by the World Health Organisation[6]. If this were true, then we would expect to find consistent reports of nasal sensation and/or trauma across populations of abductees, and those near them at the time of their experience. Magnetic iron particles would be physically disturbed by a sudden magnetic field presence[7] and gyromagnetic effects and mechanical forcing fields would cause precisely the nasal trauma described. Also, as this is not dependent on the incidence of EH per se, other non-EH parties should report similar symptoms in this electromagnetic context. Strieber in Communion does in fact mention that his family experienced these.

Further, Strieber reports a popping sensation in association with the apparent introduction of the "nasal implant" by aliens. When materials are subjected to a magnetic field which then suddenly drops causing a sudden de-magnetization an auditory sound wave is produced called the Page effect[8]. The vibration created by this magnetic phenomenon would be apprehended through the thin bones of the sinuses as:

"a pop like an apple crunching between my eyes."[9]

Electronic Pollution and Epileptiform Conditions

The specific perceptions just described were not, it seems, accompanied by visual hallucination, but were apprehended during a period of bodily paralysis or akinesia. This effect has been induced in controlled settings by the electrical stimulation of various brain areas eg the temporal lobes[10]. This procedure usually involves the use of electrodes, but

with the EH subject, no contact is required and fields from a RF transmitter in the environment for example, can induce a variety of hallucinatory perceptions[11].

This increased lability of the brain is due to prolonged exposure to external environmental fields which induce an epileptiform condition[12]. The electrical de-stabilization of the brain in this way is the process by which it becomes hypersensitive to EM fields, and is centrally instrumental in the induction of hallucinatory sensations and realities. Also, it would appear that just as external traumas are induced by field exposure, it would follow that abductees suffer from the effects of permanent brain lesions in some cases, induced by the high field strengths of intersecting beams of pulsed microwaves in the environment[13].

CE4 percipients report clusters typical of epileptiform conditions on an episodic basis eg automatic behaviour ("missing time"), sense of presence, hypergraphia, visual syncopes/hallucination as auras/balls of light ("UFOs"), paralysis, bodily "jolts" (seizures with no neurological deficit), olfactory/auditory hallucination, tingling (somaesthesia), periods of intense meaningfulness, etc.

Other activation of the brain can involve the electrical stimulation of the pineal by fields which produce endogenous hallucinogens[14] eg pinoline, and it is relevant to note that the Manchester zoologists found significant levels of magnetic iron in the pineal, linking with its well known sensitivity to magnetic fields.

Neurologists have also found that electrical stimulation of the brain can induce more complex hallucinations such as formed figures, landscapes, environments [15] etc. Also, focal seizures have been found to produce the strange eerie silence so often reported in association with CE4s, which has been induced by the stimulation of the reticular area of the mid and fore-brain [16]. In short, elements of the CE4 experience have been induced in controlled settings, can be identified in EH witness and are caused by prolonged irradiation at hot spot locations. However, I am of the opinion that attempts to induce CE4 experiences deliberately are dangerous. Remember, such perceptual phenomena result at acute end-states of the EH individual's condition, and challenging them with an electrical allergen could result in systemic shock or anaphylaxis [17].

Major Electrical Events

In Allergies and Aliens I emphasize that the development of EH is selective, and acute levels come about due to the incidence of a major electrical event often in formative years.

This can be proximity to a lightning strike, ball lightning, anomalous light phenomena, major electrocution etc. When such EH exposed individuals are then subject to prolonged irradiation at hot spot locations, an acute form of EH results. It is this combination, I have found, that is especially associated with the CE4 experience. Other levels of EH produced without the major electrical event i.e. induced by prolonged irradiation only, often from geological sources, produces a history of paranormal experiences, such as apparitional or formed figure phenomena, OBEs, ESP etc but the CE4 experience in such subjects is atypical.

This dramatised version of the OBE results from a crisis in the body's regulatory systems due to nutritional, chemical, emotional and electromagnetic stressors, and takes the form of an examination by aliens as an indicator that a major review of the state of the body is needed. The content of CE4s then, frequently contain "welfare messages" as a thematic response to "alien" fields which are irradiating it, to which it is hypersensitive. These electrical field driven visions produce an enclosed and convincing virtual reality without reference to the outside world.

Neurologically-Based Formed Figures

The consistency of formed figure types eg the "grey", reflects a consistency of the lability of certain brain areas to produce this figure as a field response. Taking Penfield's sensory model of the homunculus which represents the uneven distribution of nervous tissue throughout the body, it can be convincingly hypothesized that the "grey" is an analogous model reflecting the electrical stimulation of the visual cortex and associated functional structures, (oversize and structureless eyes) at the expense of other somatic areas of the brain. This would produce reduced and vestigial organ and body representation as a neurologically produced hallucinatory form.

To conclude therefore, it is clear from the analysis of CE4 dramas, that often, the depicted activities of the aliens reflect the action of the fields on the body. One woman reported that an alien appeared beside her bed, gripped her wrist and floated her across the room and through the window. In the morning she showed an angry-looking red wheal around her wrist to "prove" the truth of her experience. However, she had kept a stainless-steel watch-strap on overnight, and it was this which had re-radiated the fields and concentrated them into the tissues of her wrist, inducing an allergic reaction.

This coinciding of physical field effect and "alien action" is typical. In a very real sense, in the language of the EH body, the intrusive fields of EM pollution ARE the aliens.

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Allergies and Aliens -- The Visitation Experience: An Environmental Health Issue can be obtained from Discovery Times Press, 270, Sandycombe Road, Kew, Surrey, TW9 3NP, England. Price: $10.00 (US) $14.00 (Canada)

Belief is the Enemy

by Steve Mizrach

Steve Mizarch's previous contributions to these pages include "Seeing Things: The Meaningfulness of 'Mass Hallucination' " (BAE 5.1) and "UFO Abductions and Race Fear" (BAE 5.2)

Those familiar with the work of the UFOlogist and Fortean[1] John Keel know that one of his many adages is "Belief is the Enemy." Keel describes numerous occasions in his books in which 'contactees' were given various beliefs by their 'channels' — supposed predictions of events, formulae for strange inventions, or promises of imminent appearance -- that turned out to be completely worthless. Indeed, Keel has encountered so many strange belief systems that he feels there must be some "Great Phonograph in the Sky," stuck in some weird groove, continually churning out strange apocalyptic doctrines and prophetic declarations. Keel has noted the way in which the UFO phenomenon is highly 'reflective' — somehow reflecting and even anticipating our expectations and theories about it[2]. Forteans should take his adage to heart, because there is a great deal of accumulated scientific evidence regarding how our beliefs shape our perceptions and even our somatic states. Here I suggest the ways in which beliefs may be a stumbling block for our endeavors.

Understanding that mind makes reality, one must then understand why belief is the enemy. Belief systems have often been created to shape the mind into narrow reality-tunnels that exclude other modes of perception. If you can control what people believe -- as Hitler, Stalin, and other dictators realized -- you have a method of coercion better than a thousand tanks or the death penalty. The so-called holy wars of religion and the Inquisition were waged in the name of belief, the idea being that either you believed in the True Religion or you were deserving of death. As Robert Anton Wilson points out, convictions make convicts - rigidity of belief and ideological dogmatism ("there is only one true way") have restrained and distorted the human spirit for thousands of years. People will do things they wouldn't otherwise -- such as suicide bombings or kamikaze dives -- in the name of religious or nationalistic beliefs. The problem of the human race has not been a lack of belief, it has been a surplus of it. He who can get us to believe in an ideology has us under his power. But ideology governs more than action or behavior.

Because of the power of the mind, those who control ideological apparatuses can therefore control reality[3] (an insight Marx hinted at, then fell short of, due to his tunnel-visioned materialism.) If we examine certain ideological precepts -- norms, "morals," ideals -- we do not have to be a cynic to see that some are techniques of social control. But more than that, they are attempts to govern discourse and the nature and validity of truth-claims that can be made about the world. Beliefs pertaining to authority, divine right, etc. are particularly useful for political control; but this is likewise true of beliefs in "the invisible hand" in the realm of economic power and control, and in other social realms. Beliefs about the natural world, unlike beliefs about the social world, are accorded stronger truth-claims, due to the ideological system of naturalism. Thus, the belief that some people are "naturally" stronger can justify certain social arrangements. But, beliefs about the natural world may serve another purpose: if people have a stake in certain beliefs regarding the natural world, they will be negative toward other beliefs due to the closure operant in most belief systems.

If one is familiar with the power of belief, then the natural philosophical position to take is skepticism: "accept nothing unless proven or verified."[4] While the Greek philosophers thought skepticism meant suspension of belief or agnosticism (admitting that one really did not know anything), many modern 'skeptics' are really 'debunkers' or 'disbelievers.' That is, rather than choosing to suspend belief in X, they choose to believe in not-X, often with a lack of criticality that they ascribe to believers in X. While skepticism is closely linked with empiricism -- one should base all epistemological precepts on induction, observation, and experience -- the two concepts are not identical. The skeptic realizes that both his reason and his senses can fail him at times, so both rationalism and empiricism are insufficient. Skepticism is based in the critical method: question and challenge all authority and all prevailing ideas. Scientific "skepticism" is limited in that it refuses to question its own radical privilege over other modes of comprehending the world, or its own possible insufficiency. The true skeptic has no stake in any discourse/belief-system, religious, scientific, mythic, or otherwise, but he may borrow from any system the concepts he chooses to assimilate into a personal worldview. (Choosing to deny oneself a worldview is also a doctrine, in a sense -- nihilism.)

Forteans should be true skeptics, always remaining in that fine point of balance between belief and disbelief, willing to consider both contrary and positive evidence without jumping to conclusions. Speculations can be made from the potential truth of phenomena, without any final decision as to their ontological validity. Skepticism does not mean the surrender of truth altogether, only the surrender of belief. That means all beliefs -- moral, social, religious, rational, irrational, logical, illogical, emotional, etc. -- that one cannot personally prove or verify should be surrendered. Truth should be dealt with from a relativistic framework, with room for multiple frames of reference, and left in a state of potentiality. Occam's Razor should shave away all unnecessary assumptions -- "they make an ASS out of U and ME" -- regardless of their supposed basis in the prevailing canons of thought or even "common sense." The world is often not what we expect it to be, nor what we take it to be. After all, our beliefs only shape the world to a limited extent. You can believe you are Godzilla for as long as you want to, deeply and truly, and you will never acquire firebreathing abilities or a 200 ft. stature. That is quite verifiable. Try it for yourself.

If Fortean phenomena are approached from a framework of belief, their reflective character creates only confusion and consternation. Look for Martians, and lo and behold! you will find them; but beware, they may be something else tomorrow ("airship inventors.") True Fortean investigators, in order to avoid catching something drawn from their own mind, should suspend belief, and employ the objectivity and skepticism scientists claim but usually fail to demonstrate. (The reflexivity of Fortean phenomena is much greater than many other scientific unknowns -- much of Forteana appears to hold true to the old adage "you see what you want to see" - but it can provide insights into the properties of other occurences where science fails to recognize the reflexivity at work.) Skepticism is not a denial of objective reality, merely a sober appraisal of the ways in which beliefs can partially alter it, and a way to get at things from a belief-free, open-minded perspective. One need not be stoic, a tabula rasa, or completely non-committed to any principles to be a skeptic. Rather, one needs merely to acknowledge the potential limitations and constraints of the beliefs they hold, since an existence where one believes in nothing could be undesirable. Hence not taking oneself too seriously can be an important key, as well as not being too defensive about one's intellectual territory. Are any scientific 'skeptics' listening?

Timothy Leary maintained that there were multiple circuits accessible within the human brain, but only a few were active. Most academic scientists have not progressed beyond the emotional-territorial phase: most of their arguments are based on the perceived need (like alpha male primates) to stake out and defend intellectual "turf" and maintain that in various "turf wars." Few have activated the circuits beyond the dextero-symbolic, which views the world in terms of puzzle-solving and piece-assembling. Anyone who has read Martin Gardner's mathematical recreations column in Scientific American has witnessed the academic way of reducing the world to a mathematical problem to be solved. But those who may have engaged their hedonic or transegoic circuits begin to realize that it may be best to treat the world as a Zen riddle or koan, and appreciate the qualities of subtlety, irony, ambiguity, and unexpectedness that make the universe so precious. Those who have made it to this stage know the inappropriateness of belief (such as Charles Fort: "I accept no facts, concepts, or theories, as I have no truck with something so slippery as the products of minds") and the necessity of communicating this understanding to others.

Footnotes

[1] As in previous articles, I use the term "Fortean" to refer not just to followers of anomalist Charles Fort, but also in the generic sense of anyone who investigates anomalous phenomena.

[2] The other UFOlogist to repeatedly make this point is, of course, Jacques Vallee.

[3] Perhaps the best author to deal with this problem was science fiction author Philip K. Dick, especially in his later works.

[4] Sociologist and anomalist Marcello Truzzi has often called this position "zeteticism," to distinguish it from the notion of skepticism promoted by debunkers' organizations, such as CSCIOP. The difference between (CSICOP style) skepticism and zeteticism is the difference between a priori disbelief and nonbelief.

Jung: A Modern Myth

by Filip Coppens

In 1958, Carl Gustav Jung wrote a book called *Ein Moderner Mythus. Von Dingen, die am Himmel gesehen werden.* Or: A Modem Myth: About things that are seen in heaven. An unspectacular title for a quite unspectacular book. Jung interprets some dreams which feature UFOs, explains some works of art that depict UFOs, but nothing to get all that excited about. Perhaps it was rivetting in 1958, it isn't any longer.

Jung's archetypical approach to the UFO enigma, especially the UFO abduction has been used by such authors as Gregory Little and Whitley Strieber. Jung has thus become the favorite psychologist in abduction-circles. Not that unexpected, considering Jung's longstanding interest in the paranormal.

What was most interesting (to me) in the entire book is the book's introduction. Introductions are quite often skipped by the reader, but they do occassionally include interesting material, This was particularly interesting because in the introduction we learn what Jung thinks about the UFO phenomenon. Though we see many quotations regarding Jung's archetypes, what Jung himself thought about UFOs has not been widely reported.

Jung writes:

> It is not arrogance but my medical conscience which drives me to fulfill my duty. I hope I *can prepare* those few people who will hear me *to hear what events Mankind will go through at the end of this era.* (emphasis mine)

Mack obviously wasn't the first psychiatrist to come out and say changes were about to unfold and befall on Mankind. One of his academic examples had already stated as much.

Jung repeats his belief as he says we are in the finishing stages of a Platonic worldmonth. He continues:

> There are, it seems, changes in the constellations of the psychic dominants, the archetypes, aka the 'gods', who *bring about or guide lasting changes in the collective psyche.* (emphasis mine)

So we are correct in quoting Jung's archetypes, but we should include a lot more. Jung, in fact, states that the archetypes, the gods of former times, are here once again as we enter a new age. If we are to translate this into "UFO abduction language": the UFO-abductors are here because we are entering a new era. The UFO-abductors do one of two things: they are here to actually make us change (change our collective psyche) so we are 'compatible' with the new age. Or they are here to guide us into making these changes ourselves. The former would suggest direct and (most likely) unwanted interventions, the latter would suggest a more complacent attitude towards us. It is clear the abduction-phenomenon fits into this concept. Whether the UFO abductors are the ones who forcefully manipulate everything so we can enter the new age or 'merely' guide us, that problem will be interpreted differently by each and every UFO-abduction researcher, experiencer or interested reader.

Okay, Jung is talking about UFOs 'tout court' and not about UFO-abductors. But the parallels are obvious and I feel Jung wouldn't do that acrobatic trick in his grave. So we can continue.

Having spoken about a Platonic worldmonth, he then makes sure that people don't misinterpret what he is suggesting: the upcoming new era is the Age of Aquarius. For those who might think dear professor Jung has gone overboard, he says "I am not reckless", i.e. he has pondered such ideas and considers them to be the most fitting explanation of all.

He goes on to state that such events are often accompanied by synchronicities, meaningful coincidences. Every UFO-abductee will know what I am talking about and will also note Jung was correct.

But then Jung boldly goes where until then no-one in UFOlogy had gone before:

> archetypes manifest in business-like, even technical forms. Everything that looks technical is accepted without any problems by modern man.

Though the UFO-phenomenon wasn't and isn't readily accepted, Jung does make a point. Much more people believe in UFOs than in spontaneous human combustion. Part of the attraction is because these UFOs behave "technical-like". Just looking into what most people believe UFOs are, we note extra-terrestrial spacecraft, definitely a technical device, are at the top of that list.

Having with that last statement already left Jung's introduction to his book, we are confronted with a few more interesting statements.

> There is no evolution towards something higher when the unconscious doesn't allow this. Consciousness alone cannot bring about this act of creation... Praying is nothing more than showing we can't do anything about it.

Jung takes us one step further. We are about to enter a next stage of spiritual evolution (evolution of the mind) and that is the reason why UFOs are manifesting themselves. They work our unconscious as that is the part of our mind which can set about this evolutionary step. That UFO abductees are having difficulty remembering their abductions conciously and only have unconscious memories is, in light of Jung's belief, not strange at all.

He then adds:

> Become that what you always have been, a totality that was lost in our civilized, concious existence. A totality we were without realizing it... The message the UFO brings is a problem of this time, one that concerns every person. The signs are in the heaven so everyone would be able to see them. They remind us of our soul, our totality.

This conception can be deduced from the UFO-phenomenon, And certain UFO abductees have done just that. Several of them have stated that when they went beyond the initial fear of the encounter, they began to realize they were actually becoming more complete, grew as a person.

Of course, all this is merely Jung's perception of the UFO-phenomenon. It is nevertheless remarkable how compatible it is with UFOs and UFO abductions, the latter definitely not at the front stage by 1958. Whether Jung is correct or not, we are unable to conclude. But we should quote him correctly and in whole. This was what he (at least in 1958) believed the UFO phenomenon. He described the phenomenon as:

> When an immaterial being shines through the houses of the city it [is] like two worlds that permeate one another but will never touch.

P.S. After submitting the article, both myself and your editor wondered whether there might be another possibility.

People's hopes and expectations regarding society are ever-decreasing. Religions are losing adherents. In the absence of values, symbols and myths of deep intrinsic meaning, the unconscious may call out signals of help. The UFO abductors might pick up on these signals and try to help us make our life meaningful. Or: mankind uses the UFO-phenomenon to restore a sense of meaningfulness into their lives. The caring for Mother Earth (the new-found purpose), the apocalyptic visions (no hope for this world) may both be generated by the aliens in stressing this loss of "value" and meaning and/or the mind might create them. In each case, the UFO-abductors or UFO-phenomenon tries to help some people in bringing back meaning into their lives. Perhaps both perspectives, the aliens helping and we depicting them as helpers to restore balance, might work at the same time to restore a "fundamental."

Recent Abstracts

Hypnosis and Memory

Past-Life Identities, UFO Abductions, and Satanic Ritual Abuse: The Social Construction of Memories

NP Spanos, CA Burgess, and MF Burgess

Int J Clin Exptl Hypnosis, Vol. XLII, No. 4, Oct 1994 433-446

People sometimes fantasize entire complex scenarios and later define these experiences as memories of actual events rather than as imaginings. This article examines research associated with three such phenomena: past-life experiences, UFO alien contact and abduction, and memory reports of childhood ritual satanic abuse. In each case, elicitation of the fantasy events is frequently associated with hypnotic procedures and structured interviews which provide strong and repeated demands for the requisite experiences, and which then legitimate the experiences as "real memories." Research associated with these phenomena supports the hypothesis that recall is reconstructive and organized in terms of current expectations and beliefs.

...

from the Conclusions:

The findings reviewed above are consistent with the view that recall is reconstructive and guided by current motivations and expectations. In addition, these findings indicate that social factors can lead people to generate complex fantasy scenarios and to define such experiences as actual memories of real events. In many cases some elements in these fantasies are memories. For instance, past-life reporters frequently incorporate information from their own past, or events and plots recalled from books and movies into their past-life identities, and UFO reporters sometimes experience abduction dreams or complex sleep paralysis episodes. The memory of these experiences can then form the core of their abduction fantasies and help to legitimate these fantasies as memories. Some multiple personality disorder patients may use memories of actual abuse around which they add elaborate satanic elements. Despite the inclusion of real memory elements, however, past-life, UFO, and satanic ritual abuse "memories" are primarily fantasy constructions. Typically they are organized around expectations derived from external sources, embedded in a belief system that is congruent with their classification as memories, and legitimated as memories by significant others. In short, whether experiences are counted as memories of actual happenings or as fantasies may, under some circumstances, have less to do with characteristics intrinsic to these experiences than to the internal context (i.e., supportive belief structures) in which they are embedded and the external context (i.e., social legitimation) in which they are validated.

Memory Distortion and Sexual Trauma: The Problem of False Negatives and False Positives

Michael R. Nash

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Logically, two broad types of mnemonic errors are possible when adult psychotherapy or hypnosis patients reflect on whether they were sexually abused or not as a child. They may believe that they were not abused when in fact they were (false negative error), or they may believe they were abused when in fact they were not (false positive error). The author briefly reviews the empirical evidence for the occurrence of each of these types of errors, and illustrates each with a clinical case. Further, in considering the incidence, importance, and clinical implications of these errors, the author contends that clinical efficacy in no way assures that a false negative or a false positive has been avoided. A plea is made for theorists and researchers to acknowledge that both categories of errors can occur and to conduct future clinical and laboratory research accordingly.

...

(an excerpt from the article:)

A UFO Abduction: An Example of a Probable False Positive Memory Error

A 31-year-old single, White male patient consulted me reporting recent multiple flashbacks of a previously unremembered traumatic incident that occurred when he was 17 years old. He was acutely anxious, preoccupied with the incident, experiencing nightmares, interpersonally withdrawn, physiologically hyperreactive, and, in short, quite indistinguishable from post-traumatic stress disorder patients. On interview and testing he was revealed to have an obsessive-compulsive character style, and was clearly functioning at a neurotic level of organization. This was a quite successful professional young man whose sexual, family, interpersonal, and work adjustment had been reasonably satisfactory.

He related to me that he had always known that something odd had happened to him when he was 17. What he had *always* remembered was that on a hot summer day he and a male friend had taken a trip to a particularly scenic and isolated part of the Rocky mountains, only a few miles from home. He and his friend both remember walking along a path together about twilight. Then they came upon something very odd. It was a kind of brightly glowing caterpillar on the path. They both ran up to the caterpillar for a closer look. Suddenly there was a bright flash of light which startled them both; they ran in fear. Then there was another flash of light; they continued running. The odd thing was that when they returned home they discovered that it was 11:30 at night. They had lost approximately 2 hours of time. The patient reported that this occurrence was the sort of scary story he and his friend would relate at appropriate times to friends around a campfire. It had always puzzled him but in a fanciful and not distressing way. Three months before he consulted me, he picked up one of the popular books about UFO abductions, and thus the problems began. He read 60 pages and was so terrified that he threw the book away. He contacted the author of the book who happened to be conducting a workshop in a neighboring state. In short, the patient and his friend visited the author; they were both hypnotized by him at different times that weekend. Whereas my patient's friend reported only vague, generic memories of being abducted, my patient had an extraordinary hypnotic experience filled with vivid details of the aliens, their spacecraft, their voices, and a peculiar machine that they attached to his penis to obtain samples of sperm. The author's conclusion was that although the patient's friend had not really been abducted, the patient had. As we see so often in these cases, the patient began to wonder whether there had been many more incidents of abduction throughout his life. As I mentioned earlier, he was acutely anxious, sleep disordered, prone to nightmares, and

physiologically hyperreactive. Thus he came to me in a great deal of turmoil, acutely anxious, hoping that I might help him clarify what did and did not happen.

I successfully treated this highly hypnotizable man over a period of 3 months using standard uncovering techniques and employing hypnosis on two occasions. My stance with him was that the abduction material as elaborated by the original hypnosis must be immensely important but I told him that my operating hypothesis was that it was not literally true. Hypnosis and free association did enable him to elaborate more detail of the abduction with some attending dramatic abreaction. My persistent attention to symbolic manifestations of conflictual material contained in the abduction material, although decidedly unappreciated by him initially, did yield some insight around tolerating his own passive-dependent longings. About 2 months into this therapy, his symptoms abated: He was sleeping normally again, his ruminations and flashbacks had resolved, he returned to his usual level of interpersonal engagement, and his productivity at work improved. What we did, worked. Nevertheless let me underscore this: He walked out of my office as utterly convinced that he had been abducted as when he walked in. As a matter of fact, he thanked me for helping him "fill in the gaps of my memory."

Here we have a stark example of a tenaciously believed-in fantasy which is almost certainly not true, but which, nonetheless, has all the signs of a previously repressed traumatic memory. I work routinely with patients who have been sexually abused, and I could discern no difference between this patient's clinical presentation around the trauma and that of my sexually abused patients. Nevertheless, the patient seemed to get better as he was able to elaborate on the report of trauma and integrate it into his own view of the world.

...

The issue of historical truth is another matter. In the UFO abduction case at least, getting better had nothing to do with real insight, recovery of real memories, or uncovering of the truth in any historical sense. But if I can venture even further afield, historical truth may not have been an that important in the sexual assault case. I contend that whether the mnemonic experience derives from highly symbolic imaginal material or actual memory traces, it is the construction of a compelling self-narrative that provides the symptom relief. This is where the purposes of clinical utility and explication of developmental psychopathology may diverge. As a clinician I succeeded, but as a scientist I cannot use this success alone to validate my patients' stories of how their symptoms arise and what they mean historically. I submit that in all such cases of sudden report of affect-laden memories, whether true or not, what we are encountering is a topographic (and not a temporal) regression saturated with condensation, displacement, and symbolization, like a dream. To really unravel such distortions may be of little clinical utility to my patients, although it may be of immense importance to our understanding of the genesis of psychopathology.

Hypnotic Hypermnesia: The Empty Set of Hypermnesia
Matthew Hugh Erdelyi
Int J Clin Exptl Hypnosis, Vol. XLII, No. 4, Oct 1994 379-390

Although along tradition exists suggesting that hypnosis can enhance memory *(hypnotic hypermnesia),* the experimental literature is quite mixed. When, however, laboratory studies are classified according to the type of stimulus and memory tests employed, a remarkable orderliness of outcomes emerges: *Recall* tests *for high-sense* stimuli (e.g., poetry, meaningful pictures) almost always produce hypermnesia, but not *recognition* tests for *low-sense* stimuli (e.g., nonsense syllables, word lists). An important methodological issue is whether the recall increments for high-sense stimuli constitute enhanced memory or enhanced reporting (laxer response criteria). Recent laboratory literatures show that, beyond response criterion effects, true memory enhancement (hypern-inesia) exists. Experiments conducted over the past decade, however, demonstrate that it is repeated retrieval effort and not hypnosis that is responsible for hyperninesia: Repeated testing without hypnosis yields as much hypermnesia as with hypnosis.

Is the hypnotized subject lying?
T Kinnunen HS Zamansky ML Block
J Abnorm Psychol (1994 May) 103(2):184-91

Do the verbal reports of deeply hypnotized Ss truthfully reflect their subjective experiences of hypnotic suggestions? Experiment 1 established that the electrodermal skin conductance response (SCR) provides an effective method for detecting deception in the laboratory equally well in hypnotized and nonhypnotized Ss. In Experiment 2, deeply hypnotized and simulating Ss were administered a number of hypnotic suggestions in a typical hypnotic session, without mention of deception, and were questioned about their experiences while SCR measures were recorded concurrently. Results indicate that 89% of the hypnotized Ss' reports met the criterion for truthfulness, whereas only 35% of the simulators' reports met this criterion. Implications for the theory of hypnosis are discussed.

Persinger's Corner

The Sensed Presence May Be Facilitated by Interhemispheric Intercalation: Relative Efficacy of the Mind's Eye, Hemi-Sync Tape, and Bilateral Temporal Magnetic Field Stimulation
C.P. L. Johnson and M. A. Persinger
Perceptual and Motor Skills, 1994, 79, 351-354

After sitting quietly within an acoustic chamber, 30 university men were exposed (singly) to binaural, complex stimulation (Hemi-Sync Tape), synchronized binaural and visual patterns (The Mind's Eye), or transtemporal magnetic fields for 30 min. Experiences were rated at the end of the treatment by questionnaire. The men who received the binaural stimulation (Hemi-Sync Tape) reported more intense sensed presences and ego-alien intrusions than did the other two groups. In a similar second experiment, 18 university women who received the binaural stimulation also reported these experiences. The results support the hypothesis that the sensed presence is facilitated by transient, neuroelectrical intercalation of the temporoparietal lobes and is associated with the intrusion into awareness of the right-hemispheric equivalent of the left-hemispheric sense of self.